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HIS COMING.

BY HOLMES FREEMAN.

Where is the promise of His coming?
Where the red eastern flame?
For since the fathers fell asleep,
All things go on the same.

Last year I looked not for His coming,
I watched the young spring's birth;
Enough for me the budding leaves,
The blossomed flowers of earth.

I walked beneath a brightening sun
The live-long summer day;
Only the promise of this earth
I asked for on my way.

But now between that day and this
There lies a vanished spring,
With faded flowers, and thwarted schemes,
And hopes that soon took wing.

Dear failures covered o'er with dust;
Dim visions round my brow;
Life promised much of glory then—
I ask but little now.

Youth over, is it only thus?
Grown older, wiser, and sage,
Must we lift up but empty hands
And cry, "Life's heritage?"

Is it because the day is dark,
Dim shadowed by the night,
We watch with anxious eyes to see
The dawn of coming light?

The heart grows sick with vain desire,
Fast sinks life's setting sun;
We meant to do so much, and now
We find so little done.

Ourselves a failure, marred by sin;
Defaced life's noblest plan;
From unrest must we turn to rest,
And hail the perfect Man.

All things go on the same, ah yes!
His promise standeth sure—
The great Unchangeable—who saith,
"Watch on, wait still, endure."

MORE ABOUT THE BISHOPS.

BY REV. L. R. DUNN, D. D.

The question of the episcopacy in our Church as to its numbers, its character, and its sphere of operations, is, at this time, vital to us, involving, as it evidently does, our future unity and prosperity. We cannot afford to make a mistake in any of the points above suggested. One thing is clear to every careful observer of our history and work as a denomination, and that is, that the episcopacy itself is vital to us—an integral part of our whole church economy. We cannot, without peril, ignore its existence and powers, or impair its efficiency. Not because it is *jure divino*, or because we regard it as in a line of succession from the apostles, but because it has been so incorporated into our system; it is so made, from the first, the central idea of our form of Church government, that to impair it, or attempt to displace it by anything else, would be not only to damage but to destroy the system. Hence our fathers wisely ordained in their restrictive rules that the General Conference "shall not change or alter any part or rule of our government, so as to do away with episcopacy, or destroy the plan of our itinerant general superintendency."

But our book of Discipline nowhere defines the number of our superintendents, or bishops. This is wisely left to the discretion of the General Conference, as it regards the manifest wants of the Church. Beginning with two bishops, we have gone on increasing their numbers, until, at the General Conference of 1872, we had twelve. But this increase in the number of the bishops was in nowise proportionate to the growth of the Church. When we had but one Conference, and shortly after, for a length of time (from 1784 to 1806), we only had two or three, and a few thousand members, we had two bishops. Now, when we have nearly a hundred Conferences and more than a million and a half of members, we only have twelve.

A very important question arises here: Has not the time come when we should largely increase the number of our bishops? Various, indeed, are the opinions held as to the numbers essential to the efficiency of the episcopacy. Some think that we need no more than we now have, and would thus leave the superintendency of the whole Church to only about eight or nine bishops. This is certainly an extremely narrow, and we think un- intelligent, view of the real wants of the Church. Others think we should have only two or three more, to fill the places of the lamented James, Ames and Haven. This would leave us but twelve, including the beloved and aged Scott, and the much overworked Simpson, both of whom would be greatly relieved by their colleagues. There are yet others who think there

should be eighteen or twenty bishops in all, and in this number they should include a bishop for China and Japan, one for India, one for Germany and Switzerland, one for Sweden, Denmark and Norway, one colored bishop, and one for the German Conferences. There are yet others, who think that there should be a bishop for every Conference, and thus do away with the necessity for presiding elders, and so rid the Church of the vexed and long-continued questions as to their nomination or election by the annual Conferences. In an editorial in the *Western Advocate* of Feb. 11, this suggestion is put forward: "That at all times the needed numerical strength of the episcopal board will be reached when its members will be numerically sufficient to hold, year by year, one district conference in each district within every Annual Conference over which they are to preside." The italics are not our own. Without fully subscribing to this in detail, the suggestion is certainly worthy of consideration.

One thing, we think, is very clear, that the Church demands imperatively that there shall be a less number of presiding elders; and another thing is equally clear, viz., that the best men of the Conferences should be selected for this position. In the little State from which I write there are ten presiding elders, who receive for their support from twenty to twenty-five thousand dollars. Who can doubt that two efficient men could do all the work that is needed to be done by these officers of the Church, at a cost of only about one-third of this amount? The same thing is true everywhere, especially in the older portions of our country. Now these presiding elders are already regarded as sub-bishops. They represent the churches, they represent the ministry in the cabinet and at the Conferences, and the appointments are made at their representation or recommendation. At present, the bishops know but very little of either the preachers or the people of some of our Conferences, at least, and the appointments could not be understandingly made without their counsel and information. One of our bishops, now no more on earth, thought that he could make the appointments without his elders; and it took him, after the appointments had been read, more than a week, not only with the elders, but with the aid of some of the oldest and wisest of the Conference, to unmake and re-arrange them.

Another question arises here: If one elder would be sufficient for the work of most of our Conferences, why not constitute and call him a bishop? And, again, why not let him arrange and make the appointments in his Conference? The elders, *de facto*, make the appointments now. Why may not an elder, *de jure*, make them, the elder, of course, to be recognized as the bishop of the Conference? I think I hear a multitude of voices saying, "Why this would be diocesan episcopacy!" Do not be alarmed, my friends, but pause and consider. Have we not district bishops now, so far, at least, as fixed residence is concerned? Might we not have, then, Conference bishops, residing and traveling within the bounds of the Conference? But, it will be said, this would do away "the plan of an itinerant general superintendency." Not necessarily, certainly, any more than locating the residence of our bishops now within certain districts would tend so to do. For the bishops of Conferences could change their fields of labor every four years, or often, if it were thought best so to do, and thus keep up an itinerant superintendency.

To very many minds in our Church, and those the most intelligent and the most loyal, it does seem to be an unnecessary labor and expense for our bishops so frequently to make the circuit of the world. It requires a great deal of time; it is a great toil and sacrifice; and certainly, it is a great expense. Then, again, from the wide circuit which they are required to make, and the multitude of interests they have to attend to, and the limited time which they have to devote to their consideration, and the lack of knowledge of the languages spoken in the Conferences, however earnest, zealous and devoted they may be, and are, our bishops must do their work very unsatisfactorily to themselves, and without those permanent results

which, under other and more favorable conditions, would be realized. Why not have a *resident* bishop at the points before referred to—one who would travel and live among the people all the year around, one who might live and die with them? Certainly, he could do the work more understandingly, and if the right man for his position, could do it more efficiently and at vastly less expense.

These changes, we think, could be made in our ecclesiastical economy without producing any material friction; they would settle the presiding elder question forever; they would give new weight, dignity and efficiency to our Conference bishops; they would vastly lessen the present expensiveness of our machinery; and, in our judgment, would greatly increase the efficiency of all our operations. A regular official visit made once a year by the Conference bishop would be all that is necessary to understand the wants and wishes of the churches; while his presence could be sought, and his counsel obtained, whenever any exigency should arise demanding them. In concluding this article, then, we would say, instead of limiting the number of bishops, as some would do, to the very smallest possible number, let them be increased so as to give one bishop to each of the older and larger Conferences, and one for every two, or three, or more, of the newer and smaller Conferences. Let the office of presiding elder be merged into that of the Conference bishop. Let each of the Conferences support its own bishop, who shall reside within its bounds, visit all its churches, superintend all its interests, preside at its annual meeting, and make the appointments of its ministers. Had we space, we should like to consider further how this arrangement would affect the General Conference of the Church. We can only suggest here that it would be a delegated body as now; but in addition to this, there should be a body of bishops, whose confirmation of all the action of the General Conference should be essential to make such action valid and binding; and who should have the power, like that of the Senate of the United States, to restrain the too hasty or inconsiderate action of the more popular branch of that body. With your permission, Mr. Editor, this and other questions will be considered in one or two more articles.

New Jersey.

GOD SEEN IN AMERICAN HISTORY.

III.

BY REV. LUTHER LEE, D. D.

In 1833 the American Anti-Slavery Society was organized, and a system of agitation was commenced, purely moral in its character, in its measures, and in its intended results. The design was to oppose truth and right to the wrong of slavery, and secure its overthrow by moral power. Slavery had so extended its influence, and so corrupted public sentiment, so debauched the press, and perverted the pulpit, that a storm of indignation was brought down upon the heads of the few anti-slavery men, and they were assailed by lawless mob-violence; some were killed, some had their property destroyed, and all were subjected to various persecutions.

Meanwhile the South had used up its territory, while the North had territory out of which to organize many free States. Something must be done, or the South fall into a hopeless minority. Various plans were thought of. Wistful eyes were cast upon Cuba, but it could not be obtained. Attention was turned to Mexico. Texas was colonized; then she revolted; then the "Lone Star" was admitted into the Union. The Mexican war followed; and all this was to obtain territory on which to plant slavery. Mexico was beaten, and the territory was obtained; but, just at the right time, God in His providence brought the California gold mines to light, and so many northern men rushed in after the gold that they held the territory for liberty. Another compromise was entered into. California came in as a free State; Texas got ten millions for her pretended claim to the territory; and the South got the infamous fugi-

tive slave law, which was really worse for her than nothing.

The South now, in her desperation, secured a repeal of the Missouri Compromise, with a view of carrying slavery into Kansas, and attempted it by force of arms. But after a severe struggle, much suffering, and some bloodshed, the New England Emigrants' Aid Society, and Sharp's rifles, saved Kansas from the grasp of slavery. The South was really defeated. Anti-slavery had made great gains in the North, had organized a Free Soil party, and made such a glorious canvass for Fremont in 1856, that the South determined upon secession. While they were getting ready, John Brown, who had labored and suffered in Kansas, made an excursion into Virginia, and fell into the hands of slave-holders. They now had an opportunity to show their magnanimity, but they had none to show; they hung poor old John Brown. Little did they think what God's providence would bring out of the hanging. The name of John Brown thrilled the hearts of thousands, echoed over their plantations, and sounded in the ears of their slaves.

"John Brown's body lies a-mould'ring in the grave,
But his soul is marching on."

During the administration of President Buchanan, they carried the arms to the South, scattered the army, and spent the last dollar in the treasury; and then fired upon Fort Sumpter. At the close of a four years' bloody war, the South was subdued, slavery was abolished, the Union was preserved, and the nation was stronger and more glorious than ever before, in the eyes of the world.

To sum up this whole history: The hand of God is seen in the planting of one hundred and two Pilgrims in the wilderness of the new world, in 1620, forty-one of whom were men, and constituted the body of freemen—the embryo nation. It is seen in the preservation and growth of this small band amid the perils of the wilderness, the climate, and savage foes. The hand of God is seen in that increase and prosperity, which, in one hundred and fifty-six years, enabled them to assume and maintain their independence against the greatest war-power of the world, and to command the respect of all nations. It is seen in that continued prosperity, which, in one hundred years from the Revolution, made us one of the greatest nations on earth, and the wonder of the world. Our banner waves from the Lakes and the cold waters of the St. Lawrence to the sun-warmed Gulf of Mexico; and from the Atlantic, where the sun rises on the Pilgrims' first home, to the Pacific shore where it goes down behind the western wave. On every foot of land over which our stars and stripes are unrolled, the heart of liberty throbs, and songs of freedom thrill the air.

For educational advantages we may challenge the world. Our school-houses, academies and colleges would be a glory to any land—how much to this, which so recently lay in its native wildness, untouched by the hand of culture. In no country is religion more free, more liberally supported, and more generally observed in its essential duties. In no country is there so little extreme poverty and suffering, and such a superabundance of all the essentials of life and comfort. We have bread to feed the hungry of other lands. The rapidity with which this nation has been brought to this greatness is not the slightest mark of the divine Hand in our history. Other nations were a thousand years developing before they reached the stature of greatness, but we have sprung into giant proportions, while in years we are but an infant in the lap of time. Blind indeed must those be who cannot see the hand of God in the history of this nation. Happy will it be for the generations to come, if the nation shall never forget the Hand that plucked it, that has defended and nourished it, and so abundantly blessed it.

If those who spend long forenoons turning over the leaves of their Bibles looking for a text, would only go out regularly and rustle the leaves of their people's histories, they would have no lack of subjects, and as they treated them under the inspiration of the occasion which suggested them, they could not but speak to "the business and bosoms" of their hearers. — *Christian at Work.*

RELIGIOUS WORK ABROAD.

BY REV. GIDEON DRAPER.

LONDON WEEK OF PRAYER.

The council of the Evangelical Alliance sent out its annual invitation for the observance of the Week of Prayer to all branches of the Alliance at home and in foreign countries, as well as to various mission fields. The call met with a general response. Langham Hall, in the fashionable West End of London, was numerously attended throughout the week. In the centre of the city meetings were held in Centenary Hall. Services in connection with the Young Men's Christian Association were arranged for three different localities. In the famous centre of religious work, Conference Hall, Mildmay Park, the exercises were sustained throughout with great earnestness. Corresponding reports of kindred meetings came from different provinces of England, and from Ireland and Scotland. The Week of Prayer in Great Britain is becoming an institution of wide-spread observance.

GERMANY.

The same remark holds true of the united Fatherland. Many German towns united in these world-meetings, with greater interest and greater necessity than England or the United States. In Berlin two large meetings were held in different parts of the city every night, and the great attendance shows a deeper zeal every year. The Empress and many high functionaries were present several times. A slow but steady progress of all active Christian work indicates, at the beginning of 1880, that there is no decline of religious life, but rather advancement. We are glad to be able to chronicle an increase in the number of students of theology, particularly of the evangelical school. For years there had been setting in an unaccountable and alarming decrease. It is also matter of gratulation that, at the centre of scholastic rationalism, at the feet of its great leader, Schenkel of Heidelberg, there sit three learners, hungry and unfed. On the other hand, the lecture-room of Kohns in Leipzig, warm with true religious fervor, is crowded. Enthusiasm and applause greet and cheer the earnest and conscientious professor daily.

WEEK OF PRAYER FOR YOUNG WOMEN.

The first week in February has been thus observed, in connection with the Young Women's Christian Association of London. Meetings have been held in twelve different localities throughout the week. It might be well for kindred associations to follow this example, and stamp upon efforts for young women unity and universality.

THE SALVATION ARMY.

The year 1879 closes with a report of advance all along the lines of this remarkable evangelistic agency. Not only has it extended its territory of labor, but greater power has come down on the old fields. An entrance has been made into Scotland. If ever the Methodist churches in Great Britain have lost their old-time enthusiasm, here at least—and we are almost compelled to say only here—is found Christianity in downright earnestness. There have been the usual concomitants—persecutions, mobs, imprisonment. Five thousand have passed whole nights in prayer for deliverance from the power of Satan. The single item for hiring places of service cost \$40,000. There are 125 central places of labor; 179 evangelists are wholly engaged in the work; there are 4,000 voluntary speakers. More than 100,000 services were held during the past year, attended by upwards of 2,000,000 people. They assemble in halls, theatres, circuses, in the open air, in the snow, the sunshine and the rain. Thousands are the instances of remarkable conversion from the classes unreached by church or chapel, or by the ordinary missionary agencies.

"Notwithstanding, every way, Christ is preached, and I therein do rejoice, yea, and will rejoice."

It were a desolate thing indeed to forbid the love of earth, if there were nothing to fill the vacant space in the heart. But it is just for this purpose that the sublimer affection may find room; the lower is to be expelled. — *F. W. Robertson.*

THE POWER THAT DRAWS.

BY REV. F. T. POMEROY.

The late newspaper correspondent, "Burleigh," speaks of "personal" congregations. He says: "Some of our largest audiences are personal audiences. They are gathered by the magnetism of a man. They are merely ropes of sand, and part under the strain of a pastor's removal." We would be glad to believe that personal congregations are peculiar to New York and Brooklyn; but the facts which daily challenge attention render such a belief impossible. The times in which the minister was invested with peculiar sanctity, on account of his office, have passed away. Popular estimates of a man's fitness for the ministry are, in these days, largely based upon those personal qualities which win popularity; and the exalted mission of the Christian minister is too lightly esteemed. The excitement and anxiety which attend the fluctuations of trade, the rapid multiplication of objects of diversion and amusement, the calls of fashion and the claims of society, have combined to produce a distaste for the simple Gospel of Christ, and to create a demand upon the pulpit for amusement of a more or less elevated character. The Church of to-day is besieged by a clamorous crowd, which cries, "Speak unto us smooth things;" and threatens to withdraw its patronage from that church which refuses its demands. What shall be the answer of the Church? Whatever it may be, it is awaited with interest by all classes.

We doubt if in any age the Church has been so closely watched, so intently criticised, and its influence so carefully weighed, as at the present time. It is evident that the wide-spread diffusion of intelligence, the high standard of education, and the claims of aesthetic culture, cannot, with safety, be lightly esteemed by the Church. Societies of a purely intellectual character attract the educated, and amusements which, to say the least, are frivolous, endeavor to monopolize all that is beautiful in nature or refined in art. But while the Church should not ignore these attractions, she cannot depend upon them. The minister is acknowledged to be the main factor in the popularity of a church. If he attract but few, he is held responsible; if crowds flock to hear him, he becomes famous. Ministers are men. They are human, and, of course, temptable. They dislike to preach to empty pews; they are pleased and stimulated by popular appreciation and applause. The attractions of taste and culture are costly, but, though demanded, they will not fill the house. A congregation must be secured to pay church expenses. The call of many churches, therefore, is for a minister who will "draw."

The temptation to build up a personal congregation is very great. Too often the standards of Christianity are lowered, and the preaching caters to the tastes of the worldly-minded. If it were the mission of the Church to draw a crowd on Sunday, then that church which had the largest congregation would be most successful. But so long as the spirit of Christianity remains what it is, worldliness in spirit, and sensationalism in method, on the part of the Church, must result in spiritual disaster. We very much doubt if the temporal interests of the Church, even, are promoted by the methods to which we have referred. The Sunday tramps, who frequent the theatres and club-houses during the week, and who go on Sunday where any whim of fancy or preference may dictate, are not the people to replenish the treasuries of the Church. As the so-called popular churches must have variety, the question is constantly arising, "What will draw?"

We have an old book which tells of the labors of Christian ministers who "drew" immensely. They not only drew multitudes to hear them, but they also drew upon themselves the fiercest denunciations and the hottest persecution. But, best of all, they preached a Gospel which drew men from sin. Their standard was the Cross. Their hope of success was founded upon the promise of Him who died upon it; who had said, "And I, if I be lifted up, will draw

all men unto Me." The Gospel which the apostles preached is revealed in that Book, and we commend it to the perusal of "popular" ministers and churches, who are anxiously asking, "What will draw?"

We admit that much careful attention must be given to methods; but we are now contending for "the faith which was once delivered unto the saints;" upon which many churches have relaxed their grasp. Let a man be eloquent in his preaching if he can, but let him by all means preach the pure and simple Gospel, and be thoroughly in earnest; for eloquence and earnestness are not sensationalism, any more than deadness is orthodoxy. To feel deeply the truth of the Gospel, and the worth of souls, is to have the great, essential element of effective preaching. There is a subtle quality in sincerity and true sympathy closely allied with the psychological laws which govern human nature, which makes their attractiveness and potency race-wide. These qualities the consecrated minister of Christ possesses. He is beloved by his people, but his congregation is not merely a personal congregation. If he fails to be appreciated, it is because his hearers refuse to approach the Cross, behind which he hides. He preaches a Gospel of universal potency; and he preaches with boldness, for he knows that man might as well attempt to fence the horizon, or tether the stars of heaven, as to restrict it in its influences and results. In proportion as the fundamental truths of the Gospel are slighted, all methods of church work must fail. It is vain to point with pride to church statistics. We read of a day when "the books shall be opened," and the real work of the Church be known from the accurate statistics of God. We cannot substitute the attractions of art, or the methods of genius, for the spirituality of the Church. To attempt this, is as ridiculous as to deck a corpse with jewelry.

These are old truths; but we need "line upon line, and precept upon precept." We do not desire to find fault. We believe in the general purity and efficiency of the Church; but it is improper, at any time, to point to the Cross, as being the power that draws? — *Essex, Mass.*

From our Exchanges.

It would seem that if Christians believe what they teach of the awful peril of the unconverted, common humanity alone would prompt deepest concern and utmost activity for their salvation. We should labor with them day and night to the limit of our strength, plead with them as a man pleads for his life, go out after them and entreat them with fearful earnestness to flee the wrath to come. We would do this if they were in any physical peril one ten-thousandth part as great. If a man's house were on fire, we would not hesitate to use the most effective means to rescue him. If he were rushing blindly over a precipice, we would lay hold of him and even struggle with him to save him from death, and that too, though he were only a casual acquaintance. According to our creed, there are scores within our reach, perhaps of our own kindred and directly under our influence, who are rushing blindly, or half awake, on to eternity in a lost condition. And yet we content ourselves with using, if at all, only the conventional methods to save them! — *Northwestern.*

The responsibility of city churches in watching the coming of the young men from the country, and taking them under their fostering care, cannot be overestimated. Hundreds of young men, well trained at home, ready for active Christian service, come to the city every year. They are strangers to city life; having no conception of its dangers; entirely unfitted to meet its temptations; easily led into its paths of virtue or vice. If they are met at the threshold of their city experience with a warm, earnest Christian welcome, and a made to feel that their coming was expected and their services wanted, they will shun the glitter of evil, and at once become active helpers in temperance and religion. But if they are left to find their own way into city society, the chances are that rumors of the different agencies of destruction will secure them. — *Golden Rule.*

We cannot make men unworldly by crying down their daily work as of no spiritual importance and contrasting it with "religious" duties. What they need is the presence of Christian motives, to act in everything for the glory of God, and whatever they do, "do it heartily as unto the Lord." Under the inspiration of this motive, a man may be just as religious in managing a railroad, in planting crops, or in making brooms, as in preaching and praying. Indeed, all honest work done with Christian motives is a sort of prayer, and is an essential means of grace. — *Methodist.*

Miscellaneous.

DUTIES OF A PREACHER TO HIS SUCCESSOR.

BY REV. D. SIDERMAN, D. D.

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2. The retiring pastor should deliver up his charge to his successor entirely unencumbered. Save in rare cases, debts for current expenses should not be passed over to the new administration; especially should this course be avoided in those cases where the deficit is pretty sure to be taken out of the salary of the new incumbent. Some men spend half their time in paying the debts contracted by their predecessors, not seldom taking a heavy slice of it out of their own salaries. This is a nuisance. It is an unmanly method of compelling the enterprising to pay the bills of the shiftless, or of levying forced contributions on the most deserving men of a Conference.

But, above all, the new preacher wants the sympathies and heart of the people. True, this comes largely by personal desert. Much, however, can be done to help, or hinder, by the retiring pastor. If he be a wise man, he will retire as quietly as may be, and give place to his successor; if he be unwise, he may make a final demonstration to extract the tears of the Nannies and Betties, who will all, of course, want his photograph and the assurance that the separation from his dear people is quite intolerable to his warm and motherly nature. To some men this course may be natural, but it is a base and contemptible kind of nature.

3. The books and reports relating to the year preceding should be put in order and placed in the hands of the incoming brother. If he find in the minutes three hundred members reported, he should be able to find somewhat more than one hundred and fifty in the charge. If a hundred probationers are given, a quarter of that number should be visible in the opening of the new year. The hasty way in which these reports are sometimes made, has been the occasion of much damage to reputation and to the interests of Christ's cause. One brother, on coming to his charge, found sixty probationers reported, but after the most careful inquiry with his board, could find only fourteen of them in the parish. "Having found out fourteen names," he adds, "I at once visited them, when to my astonishment I found that some of them did not know that they were on probation; said that Bro. — might have spoken to them about joining, but that they never gave their consent to join, and did not wish to be considered as probationers. Some said they joined the class to please the pastor, but with the express understanding with him that they were to remain only during his pastorate, and to be excused from attending class." Of course, after subtracting the forty-six of the sixty who could not be found at all, and then finding that so many others were probationers without their consent, not much of the fruits of a great revival was left.

But what was worse, this same pastor found that many had joined in full, not because they cared for the church, or intended to remain in it, but to please the pastor. They believed in him; they did not believe much in the church any way, and did not purpose to attend church after he left. Of the list of members left, one hundred and sixty could not be found at all, or were parties living openly immoral lives. Besides, to some twenty, whose names remained on the list, letters of dismissal had been given. Of course, the wedding of the list became the very pleasant duty of the new man, who as a result reported, at the close of the year, a reduction of one hundred and fifty in the membership. Whether that was a brotherly dealing with a successor, judge ye.

4. Your successor should be furnished with a visiting directory, with names of families in the order of the streets, and notes of anything needing immediate for special attention, as cases of sickness or awakening.

5. A good word should be spoken to smooth the way of your successor. He may be a stranger, or his case not well understood, or the appointment not entirely satisfactory to the people. A breeze could easily be stirred up. At such a critical moment, a word from the retiring pastor would be like oil upon the troubled waters. A true man will not fail to speak it emphatically, warmly. To the honor of Methodist preachers, such utterances are usually made. It is sad to know that there are any exceptions. In one case, a brother had failed to secure the appointment of a friend to follow him. A stranger to the people was set down to the charge. Hardly was the notice of it received,

when a damaging report concerning the appointee was put in circulation. The officials went to the preacher. He refused to say anything on the matter, though he really knew the report was false, and that his silence would be interpreted by the inquiring brethren as giving countenance to the rumor. The successor was not received. He wondered; until a year and a half later, the ungenerous pastor in an hour of self-scrutiny made confession of his fault.

6. As soon as possible after Conference the parsonage should be placed at the disposal of the new preacher, swept and garnished, and free from the impedimenta of former campaigns. In this some men are very dilatory; having made no preparation before, they are in no haste after, Conference. They take time to run over to the new charge, and return to have a pretty extended leave-taking with their friends. Meantime, the new man is not in a situation to hasten matters. He is a stranger. I have known a man with five children to board three weeks while his predecessor, with only a wife, very complacently retained the parsonage. Such a man needs to be told that he is oblivious of the simplest proprieties of life; and that if such acts are often repeated, he should be excluded from the Conference.

7. Having retired from the charge, the next best thing the ex-pastor can do, is to stay away. His term has expired; his work in that place is done; any claim he may have had has determined, and his successor should be allowed full and undisturbed possession. The neglect of this rule has been the occasion of no little ill-feeling. The worst thing with some men is, they never get through. Having served their full term, they intend still, for five or ten years, to keep a hand on the machine, and to become a source of annoyance to all their successors. In case the old charge is accessible, the connection is maintained by means of personal visits of the ex-pastor or members of his family; if too distant for this, a stream of correspondence is kept up with certain families in the society. Everything is reported, and comments are freely made on both sides. If any friction or trouble exists, this inter-communication is quite sure to intensify it. In view of these and similar liabilities, one cannot fail to see that, as a general rule, with many exceptions, of course, the retiring preacher should for some months keep entirely away. Let things settle. Let old attachments give place to new ones. Of this rule the breaches have been numerous and glaring. Three weeks after Conference an ex-pastor revisits his old charge, enters the prayer-meeting, and as the best testimony he is able to give, informs the people that he had spent the afternoon among his old friends, having made sixty calls. The sixty calls would have been well, if made in his own charge; but what business he had in another's is more than I know. The brother must have entertained the notion that he had a perpetual curacy. Another preacher had a half-dozen places in an old charge where he called, on an average, once a week, often to take tea. Of course, an old pastor living around loose in this way would be often called upon by friends to attend funerals and to perform marriages.

In an early charge I found many marriages performed by my predecessor, who sedulously cultivated his old friendships in those families. A brother preacher found the same thing happening in his station, and on more careful inquiry discovered that his predecessor, before leaving, had secured the pledges of the parties to avail themselves, on the proper occasions, of his services. This is, no doubt, an extreme case. In most instances men wait to be invited, but occasionally place themselves in a position to make an invitation natural, if not inevitable. In one charge a faction disliked the preacher. That faction happened to be the special friends of the former pastor who was among them more or less every week. Of course we have no right to assume that he had any sinister motive in the matter; the sad thing was, that he had no more power to induce his special friends to act decently and wisely. In another case a pastor found it needful to administer discipline. The ex-pastor criticised his proceeding, and then at the trial became counsel for the accused. That such a course was injudicious and reprehensible, no candid person will deny. Whatever the merits of the case, the ex-pastor had no business there.

But time would fail to recite all the improprieties of weak and unwise men. We do not forget that our samples are the exceptions; nor would we believe that such indiscretions are always committed with a design to injure the reputation or to embarrass the work of successors.

We need to exercise large charity towards others as we hope ourselves to be forgiven. At the same time, such examples recall to our minds the delicate relations existing between Methodist pastors, and should remain as beacons of warning against their repetition.

DANGERS BESETTING METHODISM.

BY REV. W. S. JONES.

Secondly, the demand made in some quarters for an indefinite extension of the time in which a minister may stay at any one charge, if the presiding bishop shall deem it expedient, is a danger of most ominous portent and magnitude to the very life of Methodism. This idea found an avenue for expression in the meeting of laymen on the 23d of last March in the Simpson Church, Brooklyn. Before and since, it found many advocates and defenders among the preachers. It demands what might appear, at first sight, a very simple modification of the Discipline—the insertion of the words, "except when deemed advisable," in a certain clause pertaining to the exercise of episcopal authority in the appointment of a preacher. The whole sentence then will read thus: "He" (the bishop) "shall not allow any preacher, except when deemed advisable, to remain on the same station more than three years successively." The reasons assigned for this change are, primarily,

1. The removal of the three years' limitation is in harmony with the genius of our Methodism; in harmony with our established policy during the whole of our history; and is in the direct line of a stream of tendency which has been flowing from the beginning of our church life. But no limitation except the one of the bishop is not in harmony with the genius of Methodism.

2. The accumulated duties of the pastorate imperatively demand, in many instances, such removal for thoroughness and efficiency in church work. No charge is so large but that, if a preacher be disposed, he can visit the members twice in the year, and with the sub-pastorate of the leaders the work may be efficiently done.

3. Economy of time and labor demands it.

4. The relations we sustain to other denominations demand it.

5. The longest and highest efficiency of our ministry demands it.

As subordinate reasons, we are told that the limitation acts injuriously to the wife and family of the preacher; that it entails unnecessary pecuniary loss upon the preacher; that it imposes upon him a lower social status than he would otherwise fill and enjoy. The substance of these reasons is that the Church as a whole, in all the aspects of her varied life and responsibility, will be benefited (which is, and can be, the only legitimate reason for a change). If this can be proved beyond the shadow of a doubt, then the sooner the change is effected the better. But we have doubts, and very grave and serious ones.

First, because we see here a tendency, not to say a design, to practically destroy the itinerancy. I know this is disclaimed by its advocates, but we would ask, What is meant by the clause, "except when deemed advisable to remain?" Who is to deem advisable? The bishop? Under what circumstances is he to deem advisable? Such circumstances as he shall deem require it. From whom does he gather the circumstances demanding this retention? From the presiding elder. From whom and where does the presiding elder get his knowledge? From the officials of the church, in quarterly conference. It is, then, at the request of the officials of the church that the man is to be returned—from one to twenty or thirty years. In this fact several elements have to be taken into consideration.

The officials of the church are entirely made up of men of the preacher's selection and nomination. He has found it expedient and profitable to be on good terms with these officials, and retaining their friendship, he is sure of a request to return to them even though the majority of the church should be against it. Failing to retain this friendship, his removal will be requested, even though the majority of the church should not desire it. Here, then, by this indefinite extension of term, an inducement is held out to the preacher to cultivate the good will of his official board, if he is wishful to remain as long as he may deem it expedient. In doing this he will subject himself frequently to the surrender of his independence, and place himself practically under the control of fifteen or twenty leading men in his church.

He will be bound by the strings which they will place around him, and be governed and guided by their behests. When this practical surrender of a minister's independence ensues, he is rendered less useful, if not useless, to the church. Governed by policy rather than by principle, swayed by self-interest rather than by an elevated spirit of self-sacrifice for the good of the church, under the control of his official board—bound by selfish considerations to study their wishes and do their bidding—he will find himself a degraded and a disgraced man. For the maintenance of a proper independence a limitation should be continued. But, it will be said, the presiding elders and the bishop will prevent this. How will they do it? Is not the presiding elder dependent upon the official board for his instructions, and the bishop upon the presiding elder? Hence, any supposed attention to this plan is altogether unfeasible, if not impossible.

In addition to this, there is a marked unwillingness on the part of the presiding elders to oppose the wishes of the official boards of the churches. Instances could be multiplied in which, against the convictions of the presiding elders, men have been returned to charges; and, on the other hand, have not been sent, because the board, in the first place, have desired it, and, in the second, have opposed it. And the same is too true even of the bishops. Contrary to their wishes and intention, men have been sent elsewhere than they designed because the boards of some churches have refused the man that was intended for them; and even after they were down, and about to be read off for a certain place. Yet in the very face of these facts we are requested to admit a change in our policy based upon the decision of the bishop. What that decision is dependent upon, we have seen; what that decision really has been in many cases, we know; and what it will be in the future it is easy to decide in the light of previous fact and experience. It will be a compliance with the expressed wish of the board made known by a committee delegated to Conference to wait personally upon the bishop to secure their man, or through the presiding elder.

The advocates of the change say it will increase the efficiency of our system by giving to it increased flexibility, and afford opportunity for the development of individual power upon a given point. Increased efficiency must apply to the whole, or a majority; if it does not, then there must be a stationary and unchanged influence, or a declaration of influence. Will the majority of the charges be affected by it? Certainly not, unless there shall be a majority demanding a lengthening of the term, or the bishop decide that the merits of the majority demand it; and he won't do this, unless requested by the majority. That this is an improbability, all must see. When will the greater number of charges demand an unlimited term of ministerial labor to the single man? Never. Never, unless the entire history of our Church, and that of others, be reversed, both of which show that a term of three years' (or less) duration is the average of all the preachers' ministry at any given charge, even when the voice of the people is supreme. Certainly, it will not be expected that the removal of the limitation will work such a miraculous change in the ability of the preachers, or the character of the churches, even by its most sanguine supporters.

However flexible the system may be rendered, if there is, and can be, no increase of efficiency, where is the benefit to be derived? But it is replied that certain localities need and demand it. The circumstances are now so altered that the large cities require a pastorate of indefinite length. This is the meaning of the whole scheme. Whatever may be said of the decision of the bishop, the case is prejudged, and the merits of the case decided by the concocters and promulgators of the scheme before-hand. Says Judge Fancher: "In large villages and cities we are not able to compete with other denominations; change of the pastorate is detrimental to the church in the consequence of loss of new members; the present rule sets aside the indications of Providence, and substitutes an unbending iron rule of man's device. You may follow Providence for three years, but after that, no call or demand of a providential character can be heeded." The call of Providence here intended, is the voice of the people in the cities. Here *vox populi* is *vox dei*; but in the country *vox populi* is *vox diaboli*, and therefore must not be heeded.

Correspondence.

FROM WASHINGTON.

The days immediately preceding the commencement of the Lenten season here in Washington, are usually crowded both day and night with festive entertainments. This year our weather has been so delightful that society people have been enabled to make many calls during the day, and also to attend half a dozen receptions in the evening.

The fête given by Mr. De Zamacona, the Mexican minister, on the last evening preceding Ash Wednesday, was one of the most dazzling and unique ever given in this city. The entire front of the house occupied by Mr. De Zamacona was outlined with jets of gas that radiated through globes of green, red and white, the national colors of our neighboring republic. Above the second story windows the name "Mexico" appeared in illuminated letters. The coat of arms was also represented by gas jets. Crimson carpet covered the pavement from the door to the carriage step. Three rooms were arranged for supper tables. Both stairways were trimmed with smilax and feather flowers, in brilliant colors, and every variety of orchids was used to produce the most artistic effects. A ball-room was built on purpose for the fête, and the garden was included in the enclosure. On the walls of the ball-room were painted, for the occasion, fine panoramic views of the valley and fair city of Mexico, with its background of mountains and volcanoes; also the illustration of the four classes in the domestic life of Mexico. On the side of the house opening to the ball-room and garden, all the windows and doors had been removed, so that nothing interrupted the beautiful view. The scene was one of enchantment. Aladdin's wonderful lamp had been rubbed, and the inhabitants of Washington were transported to the warmth and glow of a tropical climate.

The amount spent on this fête would have furnished food and clothing to thousands who are hungry in Mexico, and to thousands who are both hungry and cold in our own favored land. What an avaricious tyrant society is! How blindly the majority bow to her mandate!

In the midst of all this gayety dread of death filled many hearts with daily fear. The small-pox has been in our midst all the winter with fatal effect. While the Avenue is thronged with gilded equipages and gayly-dressed promenaders by day, and the night made brilliant with decorated houses in which fêtes are given, and where tripping feet keep time to merry music, in our by-ways and alleys the poor are dying, and the darkness of night witnesses many a form committed to a lonely grave where no friend stands near to shed a farewell tear.

Some four years since, a young man of German descent, Mr. George Philip Hirth, then about 18 years of age, was attracted by the singing at one of the street meetings, held under the auspices of the Y. M. C. A. He stopped and joined the assembly. His heart was touched; he sought the Lord, found Him in happy conversion, and immediately, on Dec. 3, 1876, united with Mr. Zion M. E. Church, Rev. W. I. McKenney, pastor. From the first, young Mr. Hirth took an active part in the church, and was a most faithful and useful Sunday-school teacher. At the time of Mr. Hirth's conversion he was a clerk for another man, but soon after, as he had saved his salary, he opened a small grocery store of his own; and he could often, after this, be seen with a basket on his arm dispensing charity to the poor of his neighborhood.

On the 7th of January last, as young Mr. Hirth was on his way past a vacant lot, going to visit his affianced bride, he was hit from behind by a stone tied in a kerchief, and knocked down. The colored boy who struck him had formerly lived with him. Mr. Hirth said, "Bob, don't kill me," but his pleadings were in vain. He was beaten and kicked by the boy and his two companions until life was nearly extinct. They then rifled his pockets, took his watch and a ring, and left him to die alone. The hour was between seven and eight in the evening. Soon after a woman came along and gave the alarm. Mr. Hirth was carried to a drug store near by, and soon expired.

The affair was shrouded in mystery. The authorities offered a reward, but for several days no clue could be obtained. At last a barber came forward, showing a dollar that had blood upon it, which he had received, on the night of Jan. 7, for shaving of the whiskers and cutting the hair of a colored man. A boy brought a scarf picked up near the scene of the murder which was eventually identified as that of Bedford, the colored boy, who struck the first blow. The kerchief with the stone in it was picked up on the car-track not far from the place of the murder. About one week after the murder, a fourth colored boy made confession. The four were companions, and gave street concerts. This boy (Johnson) joined the other three, as he thought, for the purpose of singing at a colored church festival; but it seems that the boy Bedford, while living with Mr. Hirth, had stolen, and been arrested on complaint of Mr. H. Bedford swore vengeance. He knew Mr. Hirth's habit of visiting his intended wife every night, and the hour at which he passed the vacant lot. Johnson's confession shows a most cold-blooded and deliberately-plotted murder, and its successful completion at an hour when our streets were full of people; and his testimony is confirmed by that of respectable white persons who met him as he ran away from the scene of the crime. At first he was afraid, but his conscience would not let him rest. The three others are now on trial for their lives in our City Hall.

But the most remarkable part of my story still remains to be told. On the 9th of January, two days after the murder, the funeral took place at the church of which Mr. Hirth was a member. The church was crowded to its utmost; many

stood at the windows and looked in, while hundreds went away for want of room. The present pastor, Rev. E. D. Owen, assisted by Rev. W. I. McKenney, former pastor of Mt. Zion Church, and Rev. De La Matry, M. C., performed the funeral service. Dr. Owen preached from these words: "What thy hand findeth to do, do it with thy might." Mr. Hirth's short religious life was full of Christian love and Christian industry. While Dr. Owen told the loveliness of the life, and recapitulated the sad death of the deceased, the Spirit of God accompanied the words of the minister, hearts were touched, and without the aid of any revivalist a work was commenced that is bringing forth fruit to the glory of God and the good of man. One hundred and thirty-seven have professed religion, and one hundred and twenty-five have united with the Church. A large number of these are young men just coming into active life.

The death of Mr. Hirth was painfully sad, but the results are such that men cannot know or calculate the amount of good it may do in the future. The young men converted seem to have imbibed Mr. Hirth's desire to be useful and to do good. The meetings are still in progress. Many who go cannot find even standing room, but they carry away with them the desire to seek and find the Saviour, and to imitate Mr. Hirth in his Christian work and useful life. L. E. D.

FROM CHARLESTON, S. C.

MR. EDITOR: It may interest you to know that we are in the midst of the greatest revival that Charleston ever knew. Brother Inskip and myself commenced labors in the Trinity M. E. Church, South, of this city, three weeks ago. We found matters in a most hopeless condition spiritually. Never have I seen a church with so little spiritual life. Not one in five, in a membership of four hundred, laid any claim to the enjoyment of religion—some said, not one in ten. But God has wrought wonders. I tried to preach last evening to a crowd such as was never before known in the church, while hundreds went away not being able to gain admittance. This vast crowd was dismissed at nine o'clock, but refused to leave. They remained until 10-12 o'clock, and even then seemed reluctant to depart.

Up to this time there have been not less than one hundred and fifty conversions, and one hundred clear cases of entire sanctification, and the work seems to have but just commenced. We have calls from all parts of the South to come over and help them, but we cannot respond. Yesterday afternoon, Brother Inskip and myself held a most delightful service in the Centenary M. E. Church, the new pastor not having yet arrived. Brother Inskip preached with great freedom, and the large congregation enjoyed it very much. I remain here during this week, and then I leave for home. Brother Inskip will remain for some little time longer to press the battle. This is the work needed in the South, and in the North as well.

W. McDONALD.

Our Book Table.

The students who were in the college at Middletown in 1851, will readily recall the tall, thin, pale-faced earnest student and devout Christian who entered the Freshman class from Trinity College, Hartford, Conn., in the fall of 1851. Perchance, he won the regards of all who knew him, was much beloved in the family of Mrs. Thompson, where he boarded, and was constantly seeking opportunities for usefulness at the colored church, and in afflicted families in the city. He had prepared for college at Andover Seminary under Dr. E. O. Haven. Upon the death of Dr. Olin, he returned again to Trinity. He had to struggle desperately with poverty throughout his course, but was aided somewhat by persons connected with Dr. Tyng's Church in New York. He afterwards studied theology at the General Theological Seminary, became Secretary of the Evangelical Education Society in Philadelphia, taught for some time in York, Pa., and became a pastor of St. John's Church, Georgetown, D. C. He ultimately became pastor of the Episcopal Church in Bridgeport, Conn., where he died at Georgetown, near the capital of the nation, he began to be known and appreciated by many thoughtful hearers. His thorough consecration to his work, his catholic spirit, his intelligence, his remarkable earnestness and eloquence awakened great interest. His friend, Charles Lanman, at the instance of many who desired to preserve some of his remarkable discourses, secured the publication of two volumes, one in 1869 and the other in 1870. These sermons met with a wide appreciation. He was an invalid throughout his life, although few well men accomplished so much service. He died in the prime of his manhood, April 29, 1877, aged 47 years, greatly beloved and sincerely mourned. His very warm friend, Charles Lanman, Esq., of Washington, has prepared an interesting memoir of him, or of THE REV. AND SUPREME FAITH. It is published by Jas. Anglim & Co., Washington, D. C. It makes an octavo of over 400 pages, largely made up of the autobiographical sketches, letters and addresses of the deceased. It is a volume of remarkable interest, and cannot be read without awakening much wholesome emotion and holy aspiration for a life so consecrated and useful.

We noticed at some length, a short time since, the admirable work of Canon Farrar, following and happily supplementing his rich volumes upon the Life of Christ—THE LIFE AND WORK OF ST. PAUL. This work is not intended to set forth in such detail the travels of the apostle, and the geographical scenery and historical associations connected with the scenes of his labors, as to present the character and opinions of the times of the apostle, in the light of which to interpret the words and actions of the apostle, so important a portion of the New Testament. The work has met with a generous reception. Published on thick paper, in large type, the first edition was quite expensive. The publishers, E. B. Dutton & Co., issue a new and complete edition, in one handsome volume, at half the former price. This is sold for \$3.00, in muslin. It is a fine work to bestow as a gift upon a pastor or Sunday-school teacher. Magee has it.

HISTORY OF MATERIALISM, AND CRITICISM OF ITS PRESENT IMPORTANCE, by Frederick Albert Lange, late Professor in the Universities of Zürich and Marburg. Translated by Ernest Chester Thomas, Trinity College, Oxford. Vol. II. Boston: Houghton, Osgood & Co., 397 pp. The first volume of this work, which is very popular in Germany, and was warmly recommended by

scientific scholars in England, was issued in its English dress two years ago. The early portion of its translation has undertaken with the concurrence of its author, who died during its progress, in the month of November, 1878. Among almost his last labors was the preparation of new editions of this work. He was the son of Dr. J. P. Lange, the commentator and well-known professor Bonn, who still survives him. The work is to be completed in three volumes. The present volume discusses the influence of English materialism in France and Germany in the eighteenth century, the German reaction, Kant and materialism, and its relation to modern philosophy and science. The last volume will continue the discussion of the latter subject, and enter upon the higher consideration of the relation of materialism to its spiritual nature, and to morality and religion. There is no work that passes so fully over the whole subject; and though it is viewed by one whose sympathies are not entirely unfriendly to modern materialistic views, he presents his historical and biographical sketches and summaries of opinion in a calm and candid form.

From the same house we have, GOSPEL, by Henry James, Jr. The story, which is a very slight one in itself, is vivaciously told, and is interesting in the other books of the author, lying upon the brightness and naturalness of its relation and its vivid delineation of character. The scenes shift from Italy to Baden-Baden, from France to America. After curious and exciting adventures, the predestined couples are again and apparently satisfactorily married.

The same publishers issue the latest volume of JOSEPH COOK'S MONTHLY LECTURES. The volume bears the title "Laborers in the Vineyard," and is a most important phase of the "Inquiry Question." They undoubtedly had much influence upon legislation at the time of the employment of women and children. The precludes were particularly incisive and pertinent to the hour, and were upon such topics as give them a perennial interest. These volumes are long, but in a most interesting and readable form, and contain the most valuable, now that, temporarily at least, the champion is to enjoy a needed respite from the platform. 16mo, price \$1.25. The series of some of the volumes have been issued.

Robert Carter & Brothers add to their series of volumes for the month of May, NELLIE ARNOLD: A Tale of Home Life, by C. S. 12mo, 212 pp. The story is a graphic illustration of the struggles and triumphs of young Christians over the common-sense and worldly temptations, in seeking "first the kingdom of heaven and his righteousness." It ends with a happy union of loving hearts and hands. THE MATRONS' LOVER, or, None of Your Sort, and other Tales, by Emily Sarah Holt. 12mo. This is one of the new popular, and very entertaining and instructive works for the young, reviving the historical and present, in a vivid form, the family and religious life of the era of Queen Anne. THE BROKEN LOOKING-GLASS, by Maria Louisa Charlesworth, author of "Maidenhood," &c. The author is one of the most charming writers of the day. The present series of touching and instructive reminiscences of an experienced Christian disciple in the different walks of Christian sympathy and charity will win the interest and bless the hearts of young readers.

THE MAGIC OF THE MIDDLE AGES, by Victor Rydberg. Translated from the Swedish by A. H. Eldgren, and published by Henry Holt & Co. This is the third volume of Rydberg's authorship published in this country the present season, and it is by far the strongest and best of the three. It was first issued as a book form in 1865, when the author's fame was at its zenith. A few years later the striking excellences of the "Last Athenian," and a remarkable version of "Faust," which he had made in a language, with a number of the poems, fixed Rydberg's name among living writers, and secured him admittance to the Swedish Academy. Rydberg is a most scientific and scholarly man, and his work is a masterpiece of the art of writing. He is the sworn enemy of all errors of form and style. He is possessed of rare imaginative powers, together with delicacy of discernment and breadth of view, and more than all, such vigor and force that he seems to come to write other than his own, and words that burn. Though eminently successful in the field of pure literature, in the "Last Athenian," and in his essays in devising art-theories, as in "Roman Days," he still holds his best work of themes involving scientific research. In this volume, Rydberg is deeply versed in the history of the Middle Ages, and his noble remonstrance against the social misery of the Middle Ages, and the necessity for the slow development of modern European civilization, is an ardent admirer of everything noble and heroic, and a bold and original unitarianism against the dualism that created magic. The book is, therefore, in a certain sense, polemic, though especially designed to show how the idealism of the Middle Ages has been lost, and life and thought. It is a strange chapter in the world's history, and Rydberg has written it brilliantly from the scientific standpoint. The book is divided into three parts: the magic of the Church, of Learning, and of the People—of which the second is the most absorbingly interesting. So far as the book is a history of the theory and usage of magic, it is unquestionably the best available in English. It is not the best treatise upon the subject, in manageable proportions, to be found in any language. It should be read by every one, whether interested in the history of magic, or not, for it not only forms an indispensable supplement to such reading, but also in some measure supplies its lack. But in so far as the secondary, for the induction of the author are easily overthrown. The careful reader, however, will be forced to give up his loose thinking on the questions of witchcraft and diabolism. He must determine what the former or present existence of demons; or he will be compelled with the author to disown any and all belief in a personal principle of evil.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental Vectors, March, by Frank Van der Stuyt; Vocal—W. Romaine Caffery. Vocal—F. W. Wanderings, by Ed. Grieg, English version from H. Anderson by Ellis Gray German by F. von Holsheim. Tenor (Threnody), by Robert Franz, Op. 50, No. 2, English version by Ellis Gray German by Adelbert von Chamisso. Shall I Repine? words by Frederick Weatherly, music by Ciro Pinotti.

From Geo. D. Newhall & Co., 50 West Fourth St., Cincinnati: No Name School-tunes, by Edw. J. Abraham, Op. 1; Glad Tidings (Frohe Botschaft), by Edw. Müller, Op. 7; Ah, Sinny Days Past and Gang, words by Will P. Hale, music by Will S. Hayes; Remember, I'm Yours, by Will S. Hayes; Who Killed Cock Robin? funeral march, solo and quartet, by J. Sparrow, Op. first and last.

65 Bromfield St. Boston.

The offer of ZION'S HERALD the remainder of the year for one dollar and fifty cents, meets with a favorable response. Already a number of our ministers have sent in lists of new names. Let the offer be made known by the pastors to their people, and many others will subscribe. It should be borne in mind that the General Conference will assemble the first of May, to continue its session four weeks or more, and a full report of the proceedings will be published in the HERALD. It will be a session of special interest, and every Methodist will be eager to know what is said and done at this quadrennial conference of the M. E. Church.

Jameson & Morse, of Chicago, 164 Clark St., issue, in a neat form, the first number of a new quarterly to be entitled, *The Oriental and Biblical Journal*. It is edited by Rev. Stephen D. Peet, Clinton, Wisconsin. The present number has forty-eight pages, printed on fine paper with handsome type. It has an attractive table of contents, opening with an interesting article upon "Late Palestinian Explorations," by Dr. Selah Merrill. The editor has an elaborate paper upon the sources of information as to the prehistoric condition of America. Many short and well-selected articles have been copied from the leading magazines upon oriental subjects, and a good variety of short miscellany is interspersed. It has an illustrated frontispiece. \$2.00 a year.

"Modern Cosmogony and the Bible," by Mary Sparks Wheeler, of Columbia, Pennsylvania, published by Phillips & Hunt, New York, is a very neat, paper-covered volume, presenting a clear, condensed discussion of the latest forms of reconciling the sacred records of the creation with modern developments of science. The work of Mrs. Wheeler is praised by Bishop Peck and Dr. Whedon, and will also commend itself to the intelligent Christian student of the sacred Scriptures. It shows quite a familiarity with the literature of the subject, and much strength and vivacity of reasoning.

The New Bedford Port Society has reached its semi-centennial. Mrs. A. G. Hatch, the devoted secretary for many years, presented at the late meeting a very full and encouraging report of the Ladies' Branch of the Society for the past year. The excellent chaplain, Rev. J. D. Butler, makes his fourteenth successive report of Christian work and its results. He has been indefatigable in service, preaching to a good congregation in the Bethel on the Sabbath, distributing Bibles, tracts, and wholesome literature, visiting the sick and poor, and making himself a father to homeless sailors. He is a rare man for the place, pious, sweet-hearted and full of faith and good works.

The American Board for Foreign Missions has issued a fine map of Central and Southern Africa for the walls of our vestries. It is large, 6 x 5 feet; it is cheap, 75 cents on cloth; strong paper, and \$1.25 on cloth; it is finely executed, with the names of important localities in very conspicuous letters. It covers what is to be the scene of special interest in missionary labor for the coming years, and will afford an excellent illustration of the missionary speeches that ought to be made in reference to the claims of this great and populous land upon Christian benevolence and sympathy. For sale by C. N. Chapin, Room 14, No 1 Somerset Street, Boston.

Rev. Rufus Wendell of Albany proposes to issue, at an early date after its completion, the Bible Student's Revised New Testament. He will publish the revised work as it comes from the hands of the International Committee, so marked as to show every alteration to the eye, and will preserve in foot-notes all the excluded words of the present text. If executed as the publisher is abundantly able to do it, the volume will be one of much usefulness and profit to students of the New Testament.

A. Williams & Co. publish a stout octavo tract upon "Free Trade in Money: the Cause of Fraud, Poverty and Ruin," by Hon. John Whipple, LL. D., with letters from leading writers upon the same topic, and an Introduction, by Nahum Capen, LL. D., fourth edition. This pamphlet gives the strongest form of the argument in favor of restricting, by stringent usury laws, the annual income of money. The whole history, philosophy and ethics of usury are here amply discussed.

The Leonard Scott Publishing Co., 41 Barclay St., have issued their fac-simile American editions of the great English quarterly for January—the *London, Edinburgh, British, and Westminster*. The four Reviews can be had for \$12; each one \$4. They also publish monthly that veteran magazine, *Blackwood*, for \$4 a year. The four Reviews and *Blackwood*, \$15.

The late discussion in Cambridgeport between Rev. J. P. Bland and Rev. John O'Brien upon the "Catholic Church in its Relation to Civil and Religious Liberty," has been published in pamphlet form from the columns of the *Boston Herald*. For sale by the New England News Co., 14-20 Franklin Street.

The third number of the very cheap issues of the *Humboldt Library*, in *Physics and Politics*, by Walter Bagehot: 29 quarto pages for 15 cents. The work is published by J. Fitzgerald & Co., 294 Broadway, N. Y., and is for sale by A. Williams & Co., Boston.

George H. Ellis, 101 Milk Street, publishes the excellent address upon American Education, delivered, as a Thanks-

giving sermon, by Rev. William Everett, Ph.D., of Adams Academy, Quincy. He heartily believes in, and enforces, the New England idea of the supreme importance of moral training in our schools.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—A communion was received from Bishop Wiley and others, in behalf of raising funds to meet the pledge of Bishop Haven towards the erection of Christman Hall at Atlanta, Ga., to endow a professorship in the institution, and for a suitable monument. It was referred to an able committee. The series of resolutions made the order of the day were discussed by Drs. Clark and Sherman. Rev. C. N. Smith, Drs. Crowell and Thayer were requested to speak on the same subject next Monday. The essay by Rev. H. Lammie is made the order of the day for three weeks.

East Boston, Saratoga Street.—Penitents are at the altar every Sunday evening, and a deep revival feeling prevails. The church is in excellent religious condition, and the meetings are large and full of interest.

Meridian Street.—Seven new cases of seekers last Sunday night are reported. The work among the sailors is specially promising.

Boston, Wintthrop Street.—The twenty-fifth anniversary of the pastor's marriage drew out a large gathering of the people, who presented Dr. McKown with over three hundred silver dollars, with their best wishes and hopes that he may yet celebrate his golden wedding. Souls are being converted. A number were baptized last Sunday.

Charlestown, Trinity.—Hon. Liverus Hull, in behalf of the society, last week presented Rev. A. A. Wright with an elegant gold watch. Brother Wright has enjoyed a very prosperous term in this charge, and will be parted with very regretfully this spring. The large and flourishing church will afford a very attractive and laborious field for his successor.

Charlestown.—Dr. Butler preached in the afternoon and evening at our churches there, and the collections are largely in excess of last year.

Somerville, Union Square.—Messrs. H. M. Moore, George H. Shaw and C. J. Littlefield spent last Sabbath holding four crowded services, with a preliminary Saturday night meeting. The church was in admirable condition to co-operate. From thirty to forty penitents are reported.

West Somerville.—A lot for the chapel has been purchased and laid out. From twenty to thirty are interested in religion. Baptisms and recordings will occur on Sunday next.

Lynn, South Street.—Dr. Butler spent the morning with these brethren, and preached an excellent sermon.

Holliston.—Union meetings have been held since the new year commenced, with considerable interest among the young people. The pastor concluded a series of six interesting sermons for the young people, from Isaiah 12, last Sabbath.

Waltham.—Last Sabbath eight or ten penitents were at the altar. The recent fair was very pleasant, netting \$275.

Hudson.—The pastor, Rev. W. W. Colburn, by invitation of L. P. Jett, esq., accompanied him this week on a tour to Florida and Cuba. He hopes to return by April 1. He baptized three last Sabbath.

Belvidere.—The revival of last fall is still powerfully felt. Meetings are large and interesting. The class-meeting attendance has reached 75, and the Sunday-school is larger than ever. Recently the pastor's wife, Mrs. W. A. Nottage, received a present of valuable silver ware from the ladies.

Springfield, Grace Church.—The district preachers' meeting was a very interesting gathering. It was reported that ten or twelve churches had received twenty or more probationers since the last year. In a strong essay, argued that ecumenical Methodism was not desirable or practicable. Dr. Steele's essay upon the relation of children to the Church, played the meeting into a spicy discussion upon total depravity. Valuable essays from Brothers A. Gould and D. S. Coles upon the doctrinal education of our people were presented. The sermon by Brother J. Neal upon "Divine Agencies in the Church," was catholic and clear, and showed the variety and unity of God's great work. A two days' preachers' institute was given at Northampton camp-ground in June next.

Conover.—Brother Matthews with his genial Christian spirit, his good sermons, and his many labors. He was deservedly remembered with a donation on Wednesday, Feb. 18.

Amherst.—The new church at Amherst, erected at a cost of \$7,000, was dedicated Feb. 10 on Wednesday of last week. Rev. Dr. C. D. Foss, President of Wesleyan University, preached in the afternoon, and Rev. Dr. B. K. Peirce, in the evening.

Lynn.—Very enjoyable occasion occurred at the hospitable home of Jonathan Buddington, esq., Feb. 17, commemorative of his eightieth birthday. A dozen of his oldest neighbors were present by invitation. The oldest of these, Mr. Zadok King, is in his 84th year. The occasion was of no ordinary interest, and will long be cherished and serve to lighten and brighten advancing years. Father Buddington has long been one of the foremost men in Franklin County.

Gardner.—The too heavy roof or too tight walls of the church require the introduction of rods to prevent further spreading. The support of roof or wall must stand firm, or the danger of a fall will be imminent. Let both everywhere be strongly braced!

Cambridge, Trinity.—The lecture last week of Rev. F. W. Holland upon "Palestine," gave great satisfaction to the audience. Its frequent repetition would give many localities a rich treat.

Edgartown.—Rev. J. D. King delivered his lecture on "Egypt Three Thousand Years Ago," in the M. E. Church, on a recent Sunday evening, to a large and appreciative audience. A part of the lecture was illustrated by drawings executed by Mr. A. S. Coffin, of Edgartown.

Provincetown.—On the 5th of February, Rev. A. Canoll lectured to a good audience in Masonic Hall on "Music." In the elaboration of his subject the speaker traced the gradual development of music from the earliest account we have concerning it in history to the present time. The Provincetown Advocate speaks of the lecture in terms of the highest praise.

Groveland.—The church in this place desires to return thanks to Mrs. Julia G. Stickney, of Groveland, for the excellent entertainment given Feb. 23, for the benefit of their work. The original poem of Mrs. S. were well rendered and received. The select singing, also, of Mrs. C. Dustin Hunking, of Haverhill, added greatly to the pleasure of the evening. The event shows the appreciation of the public for the pastor and his work, since his

NEW BEDFORD DISTRICT (Prov. Conf.).

South Carter.—This small charge has been seriously crippled by the burning of the shoe-strapping factory, which is not to be rebuilt. Several of the official and best paying members of the church were employed there. These are now leaving for East Braintree, where the business is to be re-established. Although at quite a distance away, they will, doubtless, unite with the church at South Braintree. There has been a great improvement in the religious interest this winter, but the future is rather dark for this little band of disciples.

MAINE.

An interesting revival interest is in progress in the Methodist Church at Cape Elizabeth. Rev. Brother Murphy has only lay help to assist him. Twelve were forward at the altar last Sabbath evening.

Rev. C. Munger and people on Kent's Hill church have been sharing in a precious outpouring of the Spirit at Readfield Corner. About forty have already been converted, among whom are many heads of families. Sister M. J. Clark, of New Jersey, has been assisting Brother Munger. She is a woman of faith and the Holy Ghost.

There is a healthy religious interest in all the Methodist churches in Portland, persons rising for prayers in almost every meeting. Sister Ladd is seriously ill.

The many friends of Rev. C. W. Bradley, of Alfred, met in the vestry of their church last Tuesday evening ostensibly for a social, but during the entertainment, Amos L. Allen, esq., in behalf of the pastor's numerous friends, presented him with a well-filled purse, as a slight token of their love and appreciation, assuring Brother Bradley, in behalf of the society, that it was their unanimous wish for the pastor's return the third year. Bro. B.'s pastorate at Alfred has been in every way a great success.

Revs. D. B. Randall and J. C. Perry, two of our most honored ministers, have been temporarily laid aside from work on account of illness, but we hope for both many more years of successful labor.

At North Pownal the Lord is prospering the church financially and spiritually. The old church has been repaired and very much improved, and, best of all, the necessary funds for the repairs have been secured. Since the opening (God always honors a people's sacrifice), Bro. Marshall, the pastor, has been made glad in seeing several come forward to the altar seeking Christ, and the songs of the newly saved have been heard in the rejuvenated house.

The Portland Methodist Social Union met with the Park's Island Church last Tuesday evening, and were most sympathetically entertained by the generous people of the Island. The ladies of the church, who were present, concluded a discussion of the topic, but it will be assigned for the next meeting, to be held at Congress St., Portland, March 22.

The new Methodist church at Lisbon is to be dedicated March 19. The sermons on the occasion are to be delivered by Revs. C. J. Clark and R. L. Green.

EAST MAINE.

Rockland District.
Waldoboro.—This charge is enjoying a mighty outpouring of the Holy Spirit, and the heart of the pastor, Brother C. L. Haskell, is made glad by seeing many turning unto the Lord. Over forty have been baptized.

Boothbay.—Brother Wentworth is having encouragement. About twenty-five have been converted since the opening of the year. Prayers, Sunday evening, Feb. 22. Brothers Mitchell and Jones of Portland have been assisting in the work, but are now laboring with the pastor at East Boothbay, where the Spirit is moving the hearts of the people to seek the Lord.

Searsmont.—During the past six months this church has been renovated and thoroughly repaired from foundation to spire. The pastor and people labored unitedly, and all gave generously of their means, so that with the expenditure of about one thousand dollars we have a very pleasant house in which to worship. The church is clean and liberal; also from non-resident members of the Muzzey family was received an elegant set of pulpit furniture and a Bible; from the friends of Miss Jennie McFarland, the chairs for the choir and altar, side lamps, and a music stool; from the friends of Mrs. Alden Cook and Miss Martha Muzzey, a very handsome chandelier; all of which favors are highly appreciated, and while serving as pleasant reminders of the faithful support they call forth many earnest prayers that donors and recipients may be permitted to meet in God's great temple above.

BANGOR DISTRICT.

Bangor.—The Unitarian church have settled Rev. Mr. Stewart, of Lawrence, Mass., as pastor, and he is spoken of as an able speaker.

Hampden.—Rev. C. A. Southard received thirteen into full connection and baptized six, Feb. 22.

The fiftieth anniversary of Rev. C. L. Browning's marriage to Miss Sibella Reed was celebrated at Hampden, last Tuesday, by a large and happy company. Rev. W. W. Marsh, Presiding Elder of Bangor district, officiated, assisted by Rev. C. E. Springer of Wintthrop. The auditorium of the Methodist church was richly and tastefully decorated for the occasion, and a beautiful report was served in the vestry. Rev. C. A. Southard and his good people certainly deserve much credit for the pains taken to make the occasion one of interest and profit, and a more appreciative and happy company than Rev. Browning and wife would be difficult to find—two saints filled with religious joy, honored by a people among whom they have lived for sixteen years.

Rev. C. A. Southard called the meeting to order, with well-chosen words presented the couple one hundred dollars in money and necessities of life. Father Browning replied in a very rich and unique speech full of reminiscences. Letters and poems were read by Revs. C. E. Springer, C. A. Southard, W. W. Marsh, and Mrs. Phillips; speeches were made by Revs. Marsh, Fitz (Congregational), Springer, Townsend and Bolten. Mrs. H. W. May, sang "Guide me, oh Thou Great Jehovah" with good effect; Rev. Mr. Bolton and family sang some select pieces during the evening. Mr. Edward Gregory was master of ceremonies.

Proctor.—Rev. Mr. Blanchard, of the Maine Missionary Society, is holding meetings with Rev. Loring (Congregational).

Belfast.—Rev. C. P. Lyford is holding meetings with the pastor of the Methodist church, and the Lord is with them.

Bucksport Center.—The pastor and friends are moving on with their new church which is to be built upon a beautiful site about one mile above the old lot.

West Eden.—Rev. A. F. Bragdon has been holding meetings for two weeks. Some have been converted, and the church greatly quickened. Two were received into full connection, Feb. 22.

Marston's Mills and Cutcut Port.—Brother Fish is closing the third year of his second term with this people very pleasantly. Peace and good fellowship prevail, and the financial condition is much better than last year. Not one of the society at Marston's Mills has died during the last three years. The venerable Rev. Philo Hawkes, of this Conference, has bought a pleasant home in this place, to which he will move in the spring and there spend the remainder of his days. May they be many, although he has already passed threescore and ten years!

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION.

This Association was held at Rockland, Feb. 16-18. Monday evening, Rev. A. Church, of Camden, preached an excellent sermon, full of comfort and practical thought, from 1 Thess. 2: 19, 20. Tuesday morning, after a very precious and profitable hour of social service, the Association was called to order by the secretary, and Brother J. W. Day was asked to preside. Fifteen pastors of the district were present, each and all of whom were prepared to fill the places assigned them. Carefully written and unusually interesting papers were read, as follows: "The Pastor and his Salary," was discussed pro and con by Brothers A. J. Clifford and M. G. Prescott. An excellent paper on "What shall we Read?" was offered by Brother W. Applebee. "The Nature and Importance of the Work of the Pastorate," was in a very impressive manner presented by Brother O. Tyler. "Non-resident Members" were very forcibly presented to us in a practical and sensible paper by Brother G. R. Palmer. "Non-denominational Sunday-schools and Sunday-school Literature," was thoroughly discussed in very able papers by Brothers A. Church and E. H. Boynton. Brothers George Paul and W. B. Edridge extracted most from "Solomon's Song" than many of us. "Improvement of the Methods of Appointing Presiding Elders and Pastors," was somewhat lengthily but very ably discussed by Brothers C. E. Libby and S. L. Hanson, both essays taking strong ground that some improvement is necessary. Brother G. W. Hudson read an excellent "Review of the Second Congress of Christ" by Bishop Merrill. An interesting paper on "Extension of the Term of the Pastoral Office," was read by Brother W. H. Williams. Brother D. H. Sawyer gave us some excellent thoughts on "Pulpit Preparation." The papers presented gave evidence of unusual thoughtfulness and careful preparation. Tuesday evening, Brother G. W. Hudson addressed a good audience on the subject, "What is Man?"

Wednesday afternoon, Rev. W. R. Clark, D. D. of N. Y. Conference, presented a missionary sermon of great power from Matt. 28: 19-20. In the evening very earnest and stirring missionary addresses were delivered by Presiding Elder J. W. Day and Dr. Clark; the former showing the demands of the hour as related to domestic missions, the latter presenting with wonderful distinctness and impressiveness the present aspect and the duty of the Church towards our foreign missions. The Association expressed their thanks to Dr. Clark for the pleasure and profit afforded by his presence.

The next meeting of the Association will be held at East Vassalboro' in October.

A. J. CLIFFORD, Sec.

Business Notices.

Drs. Strong's Remedial Institute,

SARATOGA SPRING, N. Y.
This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and remedial appliance requisite for the treatment of Nerves, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars, send for circular.

Pure Blood the absolute necessity of health. The marvelous results of "Hose's Sarsaparilla" upon all humors and low conditions of the blood (as proven by the cures effected) prove it the best blood medicine. Such has been the success of this article at home that nearly every family in every neighborhood has been taking it at the same time. It eradicates scrofula, vitalizes and enriches the blood, thereby restoring and renovating the whole system.

A twenty-five cent bottle of Porter's Corn-Balm will relieve your Corns.

From the Banks of the Hudson.

NEWBURGH, N. Y., Oct. 29, 1879.
H. H. WARNER & CO., ROCHESTER, N. Y.—GENTLEMEN:—A lady of over seventy years of age, in failing health for over a year, has been cured by Warner's Safe Bitters on my recommendation. She feels very grateful for the benefit she has derived therefrom, and says that until she used it her stomach could bear no vegetable food for over three years. I believe it to be a certain specific for dyspepsia. J. T. JOSELYN, M. D.

From a Prominent Drug House.

H. H. WARNER & CO., ROCHESTER, N. Y.—DEAR SIR: It is now only three months since we received your first shipment of Safe Bitters. We have sold drugs in this place for twenty years, and we have never sold a proprietary medicine, that gives such universal satisfaction as yours, especially your Safe Kidney and Liver Cure, and Safe Diabetes Cure.

We could mention many who have received great benefit in cases of Kidney difficulties, Rheumatism, Diabetes, Bright's Disease, and other ailments.

Willson's Cod-Liver Oil and Lime.

Persons who have taken Willson's Cod-Liver Oil will be pleased to learn that Dr. Willson has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in Lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless and who had taken the dear Oil for a long time without marked effect, have been entirely cured by using this preparation.

Money Letters from Feb. 16 to 21.

George C. Andrews, L. M. Avery, C. W. Adams, A. Ames, Wm. Baldwin, E. H. Boynton, M. A. Butler, J. C. Cook, Mrs. L. Capron, Mrs. W. Chase, M. C. Dwyer, A. S. Dobbs, M. A. Faller, George C. Green, M. Howard, A. Ham, D. A. Jordan, G. C. King, L. S. Linn, J. B. Lapham, H. Murphy, A. H. Reed, J. A. Morelen, M. C. Penick, L. P. Pease, D. D. Porter, S. M. Pettigall, C. H. Phinney, A. K. Ryder, F. C. Rogers, S. Ryder, C. W. Symonds, N. Stevens, S. B. Sweetser, J. H. Stevens, J. J. Tabbett, R. E. Thomas, T. Taylor, G. W. Wright.

Church Register.

Annual Meeting of the W. F. M. Society, at the Bromfield Street Church, March 10, 11, Washington Street M. E. Church, Newburyport, Reunion Meeting, March 14, 15.

SPRING CONFERENCES—1880.

CONFERENCE. PLACE. TIME. BISHOP. New York, New York, March 31, Wiley. New York East, Brooklyn, " 31, Bowman. Troy, " 31, Peck. New England, Boston, " 31, Andrews. Providence, " 31, Bowman. New Hampshire, Great Falls, " 31, Andrews. Vermont, " 31, Wiley. General Conference, at Cincinnati, commencing May 1.

PROVIDENCE CONFERENCE—E. I. would feel obliged if all the superannuated ministers, local preachers, or other members of the ministry who do not purpose attending the Annual Conference, to be held in April, would give me their names by postal as soon as possible, in order that I may complete my arrangements. There will be a dinner provided for the lay delegates on the day they assemble here. I am reluctantly obliged to say I cannot make arrangements for preachers' wives except in cases where private arrangements have been made by themselves.

HUGH MONTGOMERY, Pastor C. M. E. Church, Norwich, Conn.

on. At Lavont Village, a union meeting, under the direction of Revs. F. A. Bragdon, Brown and Higgins, and Mr. Starbird, is now in progress.

Familine.

For Sore Throat, Ulcerated Sore Throat, Hoarseness, Pains in the Chest, Congestion of the Lungs, one application of the Familine Balm will give instant relief, and a quicker cure than any known remedy. Try it.

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One Volume, 8vo, 800 Pages, 4 Maps. Cloth, \$3.00.

"We think that few will deny this to be the most interesting life of Paul ever published. The romance of the novel, the individuality of the biography and the variety of the work of travel are combined, and a truly devotional spirit pervades the volumes and exalts their other charm."—*Congregationalist*.

"Few recent productions, indeed, possess so comprehensive an interest, claiming the attention alike of scholars by profession and of persons in the common walks of life."—*New York Tribune*.

"He has made a prose poem of the life story, a moving picture of every scene in the narrative, and the results, on the whole, singularly attractive."—*New York Evening Post*.

"The 'great army' of Sunday school teachers will find in these inviting volumes an ample treasure-house of Biblical information and illustration."—*Zion's Herald*.

"This life of Paul will be read with just as much avidity as if Messrs. Conybeare and Howson, and others, had not given us admirable help in following the footsteps of the great Apostles of the Gentiles. In giving the results of diligent research, with great chains of style and pictorial power, Dr. Farrar is a master."—*N. Y. Observer*.

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FLOWER SEEDS.

Mr. Editor: We will send any reader of your paper a choice collection of flower seeds, who will forward to us the small amount necessary to cover cost of saving and sending them. Last season was favorable for growing flowers, and the seed is choice and fresh, and rather than have it go to waste, we will forward to any one sending us twenty-five cents either of the following collection, together with printed directions for the successful growing of the seeds; or for fifty cents we will send both lists:—

No. 1.—Verbena, German Aster, Sweet Alyssum, Double Balsam, Antirrhinum, Fanny Pinks, Double Poppo, Dwarf Larkspur, Portulaca, Double Zinnia.

No. 2.—Petunia, Everlastings, Forget-me-not, German Pansies, Pinks, Candy-tuft, Mignonette, Sweet William, Calliopsis, Morning Glory.

Any who avail themselves of this offer, may enclose money, or post-office order, and write their name plainly, giving State and county as well as post-office, in order to avoid failure in receiving the seeds. Postage stamps, in any large amount, we have difficulty in using. Sometimes letters reach us without the writer's signature. Sometimes no State or post-office is given. Of course we are unable to respond to such letters. Any one sending for the seed, and failing in due time to receive it, will please let us know. Address J. Copeland, Linn, Livingston Co., N. Y.

APPOINTMENT OF PRESIDING ELDER.

Can the Method of Appointing Presiding Elders be Improved?

BY REV. C. E. LIBBEY.

There is not room for questioning but that this subject is one of much moment, for the reason that it is attached to the itinerancy, which is the distinguishing feature of the polity of the M. E. Church, which has greatly aided her theology in giving her such unparalleled and healthy growth. However, the importance of the subject does not debar from investigating inquiry, but rather invites thereof, requiring only candor in thought. Of the Discipline reads thus: "Presiding Elders are to be chosen by the Bishops, by whom they are also to be stationed and changed." Herein we get not only the source of the call, but also the nature of the call to the presiding eldership.

Generally speaking, all men have ability for some particular work, and but a few for all classes of work. And men usually fall into that class of work for which they are best qualified. The person who is a natural agriculturist becomes a farmer; the tamed fawn and the wild deer are not mortifying, but are indices pointing to an honorable vocation. Men of natural constructive become mechanics; every tool, from the ax and mallet to the one giving the finishing stroke, is suggestive of mechanical skill and perfection. Others of an inquiring and discerning mind take to the study of medicine and law; with the one, every quality of the vegetable and mineral kingdoms, together with every phenomenon of the body and mind, is suggestive of disease and remedy; with the other, every act of man in business and social life, together with State and national movements, is ever pointing to the legal attitude justice requires. These natural endowments call or compel the possessor to his particular life-work, and he finds the work a necessity in order to meet the demands of his tastes and secure success.

The preacher of the Gospel has not only natural endowments, but a special call, accompanied by a sense of "Who am I if I preach not the Gospel?" Herein is seen the divinity of this call. God calls, not only by giving ability to preach, but also by a special call to the work of preaching. Hence the called do not feel, "Who am I if I am not preaching elder, but if I preach not." On the other hand, the call to the office of presiding elder is a human call, based upon the supposition that the called have pre-eminent ability for the particular work into which they are called. Here the question arises, Who is the party best qualified to judge of the fitness of the men for the office? It must be quite evident to all that our bishops are, by the extensiveness of their field of labor, necessarily hindered from a fair and close acquaintance with the men of the several Conferences. It cannot be stating too much to claim that not one-half of the members of the Conferences interchange thought with the bishops. Hence, how can he know them? Certainly only by hearsay; and such knowledge at best is partial. In view of this, is he not wanting in ability to choose from their number the best qualified men for the office? Again, allowing, as we gladly do, that the bishops are pre-eminent great, good and wise, can the judgment of one of them—suppose he is well acquainted with all parties—be set rationally against the judgment of a whole Conference very intimately acquainted with its individual members? Such a supposition seems too absurd to be entertained unless we suppose them to be divinely directed much above their brethren in the ministry.

The bishops are cognizant of this lack of knowledge, and therefore do not act independently in the matter, but virtually appoint men chosen by other parties, which procedure is very questionable. Shall one, two, three, or even six members of any Conference—especially they who are already filling the office—choose the presiding elders, while the ministry

and laity have neither art nor part in the matter? Farther, the responsibilities devolving upon the occupants of the office naturally make them amenable to the ministry and laity. Our bishops are accountable to the General Conference, said Conference being their constituency; the stewards and trustees are accountable to the quarterly conference, said conference being their constituency; but our presiding elders have no real constituency unto whom they may be brought to an account, and ejected from office if inability mark every movement, but are retained at the pleasure of the presiding bishop. Still farther, the office is administrative, being of the same nature as that of the bishop, or, in other words, they are managers; and in this capacity they largely control the religious and temporal interests of the churches, and also the personal interests of the ministry. Hence the question arises, Why should not the ministry and laity constitute, at least to some degree, their constituency, thereby making them amenable thereto?

The advantages accruing from the act of giving the ministry and laity a voice in the election of presiding elders would be, first, a strengthening of the episcopacy in its work. The bishops presiding at our Conferences are received with greater respect and more love, and counted in more implicitly, from the fact of their being created bishops by the Church through her delegations. Now if the Church could have a voice in the election of presiding elders, who are in an important sense sub-bishops, would not the base upon which the bishops stand and act be enlarged and much strengthened? Second, in the removal of the ground of complaint. We venture to state that not one in ten of the itinerant appointed, are absolutely appointed by the bishops, and it follows that not one in ten of the churches to be served are served by the bishops, but this work is done by the presiding elders. And herein lies the ground of complaint, they being neither of the ministry nor of the laity; and they transact and manage business of the greatest importance for said parties. Allow the ministry to have a voice in the election, and then it will be their own representative that is acting for them; and if burdens are now and then imposed, they could be borne with better grace.

The propositions recommended by the minority of the committee appointed by the last General Conference to have general charge of the subject, with the one added by an association of ministers who met in Boston, Nov. 14, 1879, seem to be just, and the change they would bring about much needed. The following changes in Discipline are proposed:—

1. To substitute for ¶ 161 the following: "Presiding elders shall be appointed by the bishops on the nomination of a majority of the Annual Conference, by ballot, without debate; provided, however, that in case the bishop presiding over any Conference shall deem that the interests of the Church shall demand that the minister so nominated should be otherwise employed, he shall communicate his judgment to the Conference, which shall then proceed to make other nominations until the required number shall be obtained."

2. To insert a new paragraph after ¶ 161, to read as follows: "If any Annual Conference shall decline or fail to nominate presiding elders, the presiding bishop shall select and appoint them, and if any vacancies in the office shall occur in the interim of the Conference, the bishop shall fill them until the next Annual Conference."

3. "To so change the Discipline as to provide for the introduction of lay representation into the Annual Conferences."

As this subject is considered, objections arise. However, we think they lose all weight when investigated. We notice the two most important:—

1. The election of the presiding elders by the ministry and laity would be divesting the bishops of a prerogative which by right belongs to them. Upon what does this prerogative rest? (a) Certainly not in a fact found inherently involved in the office. We can conceive how it may be the pastor's prerogative appoint class-leaders, for they are his assistants in pastoral work, particularly looking after the spiritual interests of the church by following out the directions of the pastor. Not so with the presiding elders; they not only have in view the spiritual interests of the church, but look more fully after the temporal and business matters, and instead of following the directions of the bishops, the bishops appoint as they direct. The pastor has no right to appoint the stewards, because their work is not so much spiritual as temporal, and because they work for the church, or, in other words, for pastor and people. This being the character of their work, both ministers and laymen have a voice in their election. The office of presiding elder is sufficiently analogous in character of work as to require the same class of constituents.

(b) It is to be found alone in usage and disciplinary law. But does this render a decision as to its expediency, or to its rightness or wrongness? While we believe our Church polity to be the most perfect under the sun, it is not supposed that it is found in body in the Scriptures. It is not supposed our Discipline, however grand it may be, was given by inspiration of God, or that the Holy Spirit moved upon and spoke through the institutors thereof. It follows, therefore, that there is possibly room for just and adverse criticism, and a possibility for improvement. Now, unless the bishop has a real right to appoint said officer—and if he has such a right it must be found lying inherently in the office, which cannot be proven—we see no justice in the usage and disciplinary law requiring it.

2. It is said that such an election would give rise to questionable planning and electioneering; by one to secure the office, by another to make certain the election of his candidate. All sys-

tems of government are capable of being judiciously and wickedly worked. But does this predicate the necessity of rejecting forms of government? And if this objection has force, it is time our national form of government was revised, and we given other and better than the one now existing. But that no better form can be, is proven by more than a century's history. And if this form of government, which is "of the people, by the people, for the people," is the best in national life, why not in ecclesiastical existence? Again, if this objection is pressed, it carries us into homely difficulties; for it either labels the intelligence of the ministry and laity, presenting them as wanting ability, from a lack of good judgment, or else from an overpowering tendency toward using questionable means to secure a desired end, to exercise franchise in church government.

NEW BEDFORD DISTRICT CONFERENCE.

The twelfth session of this body was held at the M. E. Church in Sandwich, Mass., Feb. 10-12. Through the failure of Bishop Foster's memory, the announcement of his presence and preaching, which had aroused great expectation, was not verified; so the good people of the town were not permitted to have a live bishop in their midst, though they appeared to bear their disappointment philosophically. A large number of preachers and laymen were in attendance. Indeed, if the records of past meetings are accurate, there was the largest conference ever held on the district. Presiding Elder Willett, in becoming and characteristic modesty, assumed the duties which the Bishop's absence put upon him. No one who was present would criticize him for saying, "Veni, vidi, vici."

The reports from the churches revealed a general and encouraging interest. Many of the pastors were able to speak of quite extensive revivals, notably he of Monmouth, who, aided by the Conference evangelist, Brother D. J. Griffin, had secured a most remarkable work of grace in his charge. A large number of local preachers presented themselves for examination, whose desires were duly gratified by a learned and awe-inspiring committee. The real object and utility of these examinations, except in the case of that very small class of men who never intend to leave the local ranks, seems to be a subject upon which no holds very definite opinions. They do not seem in any way to affect the regular annual Conference examinations, where for the most part the same work is gone over without reference to this already done. If the examinations from the quarterly up to the annual formed a graded system, so that the licensee were regularly passed from one to the other upon proof of proficiency, some valid reason would be seen for the introduction of this middle mill; but as the plan now stands, it seems an unwarranted waste of time, water and mill-stones, to say nothing of licensees' brains. By the way, we might as well here as anywhere, there is a growing desire in this district to be invited to the obsequies of this unfortunate child of General Conference; and although a motion to behead it on the spot was lost, it was very respectfully supported, and will eventually succeed.

On Tuesday evening Rev. C. L. Goodell, of Acushnet, preached a very thoughtful and eloquent sermon from John 8:12: "I am the light of the world." Wednesday morning and evening, essays upon the subjects assigned them were read by Revs. J. Livesey, W. M. Mattson, H. B. Hilben, and W. J. Smith. Each of these brethren showed, what is quite rare upon such occasions, a real interest in the subject treated and faithful work in preparation. Their papers were highly enjoyed by the large audience present, as well as by the members of the Conference. Rev. Brother Allen, of Plymouth, read a most discriminating review of Dr. Miles' "Atonement in Christ"—a paper which richly deserves publication. Owing either to heterodoxy in the book, or the brethren, no one could be found to review Bishop Merrill's "New Testament Idea of Hell." Aside from this misarrangement in the plans of the committee, the programme announced was strictly and entertainingly carried out. The literary portion of the conference work was well and profitably done. We were never present at such a gathering with more enjoyment.

Considerable feeling was developed among certain of the laymen when it was found that a strict following of the disciplinary order of business would require at least a week; and to relieve the burden, some of the reports were passed. The space for action which represented their importance as connected with the conference seemed to be narrowing with wondrous rapidity, while they were unceremoniously remanded to the background and silence. Nor was their feeling altogether unjust. Yet while so much must be done in order to give the institution even the semblance of excuse for its existence, some things must be passed over, or the same difficulty concerning entertainment which perplexes the annual Conference will be met here. Undoubtedly the committee for next year will make some arrangement whereby the superintendents, class-leaders, etc., who leave their business to attend, will have greater opportunity to represent their work.

Favorable action was taken upon a paper emanating from the Providence pastors, advocating the formation of a Connecticut Conference. This reform seems not only necessary, but inevitable, and if the wise men at Cincinnati do not make it, their successors in 1884 must certainly will.

A resolution proposing a petition for the removal of the limitation of the pastoral term, was overwhelmingly negatived. Whether this action is a reliable indication of real feeling upon the question, we are somewhat inclined to doubt. Be that as it may, the orthodoxy and loyalty of Cape Cod can be depended upon for the present at least.

The usual vote of thanks to all who had in any way favored us was passed, and—what is commonly forgotten at such gatherings—a collection was taken for the session of the church. Wednesday evening closed a remarkably enjoyable session of the New Bedford district conference. When, next, hospitable old Sandwich opens her doors and larders for the entertainment of a similar body, may we be there.

W. L. PHILLIPS, Sec.

of pleasant incidents which are all noted, and by and by, when my pen shall glide eloquently like that of the gifted M. T., I'll write them. My brethren in the ministry have generally proved themselves selfless in deed and truth. Now and then I have met with coldly polite receptions, indifference and neglect of disciplinary requirements, thus deducting from the interest which a disciplineloving pastor is able to impart to quarterly conferences, and in two instances the scope of the fifteenth Psalm has been forgotten—most particularly the third verse; but this is human; people will talk—good people, too. What a pity they will not talk as candidly before you as behind you; but as they do not, we must do our best to leave no room for just cause. An eminent painter of olden times, when requested to paint Alexander the Great so as to give a perfect likeness of the Macedonian conqueror, said he saw a difficulty. In some war Alexander had been struck across the forehead with a sword, and an ugly scar remained. The painter said, "If I retain the scar, it will be an offense to the admirers of the monarch, and if I omit it, it will fail to be a perfect likeness. What shall I do?" He hit upon a happy expedient; he represented the Emperor leaning on his elbow, with his finger upon his forehead as in deep thought—a seemingly accidental position; but the finger covered the scar upon the forehead. And so by beholding my brother's excellences, and not his defects, I should be able to represent him with the finger of charity upon the scar, completely covering it, instead of making it more immense than it really is. "Kind hearts are more than coronets," I am proud to claim affinity with such men in the Maine Conference, and on Lewiston district too—men as true as Damascus steel.

More than one-half of the circuits and stations on this district report some ingathering of precious souls from the ways of sin to the peace and joy of pardon. All the way from Upton to Portland to Brunswick and Harswell, I can speak with gratitude of God's blessing upon the labor and toil, faith and prayer of His ministers and people. More than three hundred converted ones swell the list of those saved through the merits of Jesus Christ the Lord, and the temporal interests of the district compare favorably with other years. At several points the repairing and remodeling of parsonages and church edifices have greatly added to the beauty and convenience of houses and people. Turner and Norway have each built themselves houses of worship, highly creditable to the kind donors and helpers both within and without the pale of the church spiritual. The former is not yet completed, but when the audience-room is finished, and the spire lengthened, it will be an ornament to the village of Turner and a convenient place of worship for the people resident in that part of the town. There is a small debt of a few hundreds, contrary to the intention of the preacher in charge; and friends of Rev. S. T. Record, who like to see him prosper in all his laudable undertakings, can cheer his heart by aiding him in paying this debt, and help forward the finishing and furnishing of the church.

Norway Methodists have finished and furnished their house free from indebtedness, and great praise is honestly due to one of the most unassuming men of Oxford County, as also to some ladies and gentlemen of the Congregational and Baptist Churches; and if I do not err in memory, the friends of the Universalist Church also extended a helping hand with kind words and wishes. But the pastor of three years' service at South Paris charge, whom God has greatly blessed in carrying forward this enterprise, will write a full description of his church building, and give details of which I am ignorant.

Obituaries.

REV. JAMES WARREN, of Rochester, N. H., was born in Lebanon, Me., March 13, 1802, and died Feb. 5, 1880, in his 78th year.

Father Warren, as he was respectfully called by the present generation, was converted in his youth, and united with the Methodist Church. On reaching manhood's estate he became impressed with a conviction that God had called him to the ministry. He accordingly presented himself to the Maine Conference, and in July, 1829, was ordained deacon, at Gardiner, by Bishop Hedding. Bishop Soule, two years later, conferred upon him the sacred office of pastor, and he has since that time been a faithful and successful minister of the Gospel. He was a man of large heart, and his life was a constant sacrifice to the service of his Master. He was a man of deep piety, and his life was a constant sacrifice to the service of his Master. He was a man of deep piety, and his life was a constant sacrifice to the service of his Master.

Brother Warren's experience was like the flow of a deep river—constant, steady, and full. About two years since he received a paralytic shock, which so injured his speech that conversation became exceedingly difficult, and often impossible; yet his faith continued unclouded until the stroke which took his life. He was accustomed to express in broken syllables, but with a radiant face, his firm belief that his tongue would be loosed in heaven, and that his "light affliction" would work out for him "a far more exceeding and eternal weight of glory."

POLLY L. SMITH, wife of Rev. J. G. Smith, died at Plymouth, N. H., Nov. 26, 1879, aged 75 years.

Very early in life she was led to embrace the Christian religion. She was baptized and received into the Church by Rev. Abraham D. Merrill. In March, 1828, she was united in marriage to Rev. J. G. Smith, and for twenty years, and on thirteen different circuits and sta-

tions, cheerfully shared with him the work of the itinerancy. She was a true companion, and a faithful servant of Christ. At one time, when she was strongly attached to the faith of the Church, and her attachment made her faith the crown of a saint. She might not have been in the wisdom of the world, but she knew from beginning to end that marvelous compendium of history, poetry, and philosophy—the Bible; and it made her life an exceedingly beautiful example of winning sweetness and Christian virtue. Within the limits of her knowledge, her judgment was almost unerring; and as to all beyond that, the strong faith of her early life never forsook her, nor allowed her to be disturbed by doubts or fears. She was often called to experience the restrictions and hardships of the early itinerant life, but they did not narrow nor sour her thought. None of the deprivations she was called to experience could make one whit less the peace-tender love she always showed towards those who were near or far. No utterances of malice or ill-will ever escaped her lips, but true to her convictions of right and justice, she never failed to denounce evil. For several years she was unable to perform divine service at the house of God, but her home was ever the abode of the divine Comforter. Those in sorrow and trouble often sought her presence, and there found joy and comfort as they listened to her words of cheer and prayers of faith.

The universal testimony of her neighbors and friends is, "She was a good woman, a peace-maker, and a friend to all." Death came suddenly, but she was not surprised. She said to the writer, a few weeks before her departure, "My only desire concerning the future is, that I may be all ready when the Master calls." Thus she lived; peacefully she died; sweetly she rests in heaven.

DELIA CROWELL, of Vineyard Haven, Mass., died Sept. 25, 1879, aged 95 years, 8 months, and 3 days.

Sister C. joined the M. E. Church in Vineyard Haven in 1816, and was one of the first members. For sixty-three years she held fast to the Church of her choice, and nobly labored for the prosperity of Zion. Her whole life was passed in the service of God, and she was a true member of the Church in this place throughout her Christian experience, she was permitted to know all its ministers and all its members and all its prosperity to the end of her life. Coming to her new appointment, the minister of Christ found, laid a settled place was provided, room in her house to lodge, a place at her table, and a warm Christian heart to welcome him. On the day of her death, the servants of God have remained for weeks in the enjoyment of her hospitality, assured all the while that they were with one like Lydia of old. Her house was opened to the people of God for religious services, and many a soul while there cast its burden at the foot of the cross, and embraced Christ as the Saviour. Though hard of hearing, she could read the finest print, and after sixty years she could read the New Testament through in two weeks. She was blessed with a family of eight children, six of whom are now living, and all except one are professed disciples of Christ. Great care was exercised over her children that they might be kept from evil, and serve God with a perfect heart. God blessed her labors, and her children have proved themselves worthy of such a mother, especially during her closing years. To her daughter, Delia, with whom she lived for years, and with whom she died, is due that reward which God alone can bestow upon one so true to her aged and helpless mother.

She has gone, but she lives—gone to join the Church triumphant, and lives in the mansions of the just. "Servant of God, well done!"

G. H. B.

MIRANDA PRINDLE died in Keene, N. H., Dec. 29, 1879.

Slaves in poor health for years, but a few days before her death was suddenly stricken down by paralysis. She always lived such a consistent, unostentatious Christian life that her friends held that it is well with her. Naturally retiring in her feelings and habits during life, she had an aversion to anything like a parade of virtues, and now that she is gone, extended eulogies of her character would seem a little out of place. Would that the Church had many such examples of piety!

PASTOR.

LETTER SMITH died in Mansfield, Conn., Sept. 30, 1879, aged 63 years.

For more than thirty years he was a member of the M. E. Church, Gurleyville, Conn. He loved the Methodist Church, and often opened his house for prayer and class-meetings. Impaired health, and finally a somewhat protracted sickness, incident to consumption, prevented his going "up to the house of the Lord," and mingling with God's people as he had been wont to do. It is claimed by those who knew Brother Smith best, that he never spoke a cross word in his family. His "adorning" was not an outward adorning, but the ornament of a true and quiet spirit, which is in the sight of God of great price." May it be the purpose of the two surviving married sons to seek and serve their mother's God, and meet their father in heaven.

JES. THAGASKIS.

PETER HENNEY died in Chelsea, Dec. 19, 1879, aged 75 years.

Brother H. had a remarkable conversion in Boston, in the year 1830. He joined the Bennett Street Church the following year, and when this and the Richmond Street Church united and purchased the Hanover Street Church property, he continued his membership until he was removed to Chelsea in 1855. Here also he was identified with the church and her interests till his death. He now rests from his work and suffering. "Blessed are the dead which die in the Lord."

E. W. V.

Died, in Whitefield, Me., Nov. 26, 1879, Mrs. SARAH WARE, aged 80 years and 6 months.

This aged sister was converted something more than forty-four years since, and soon joined the class, and was baptized. She received into the M. E. Church by Rev. Jesse Harriman. Thus she lived to a good old age. She adorned her profession with a pure and holy life and conversation; and when death came it found her all ready to obey the summons. Sister W. having lived a good holy life for many years, we need no telling testimony (though we have it) to say that she has gone safely to join the church above. "Blessed are the dead which die in the Lord!"

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